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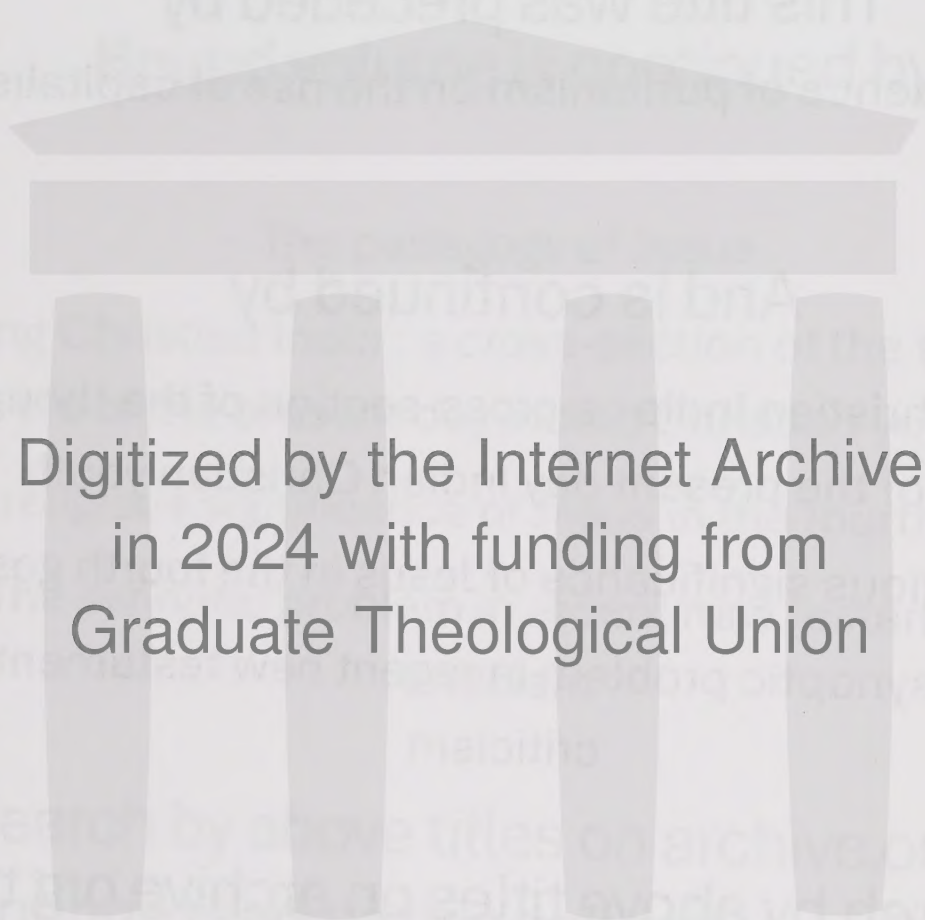
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THE PEDAGOGY OF JESUS

By

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E. C. B.

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THE PEDAGOGY OF JESUS

Introduction.

J. Middleton Murry in his recent book, Jesus, Man of Genius, says: "Jesus the Jew no longer concerns mankind. What concerns mankind to-day more than ever before is Jesus the Teacher." (1) The methods of education are undergoing a rapid and tremendous change. The next two decades will witness the most significant development in educational procedure of which the history of education has record. The aim of education is coming to be "abundant living", not discipline, knowledge, development, or even culture--but simply learning how best to live with one another. To whom shall we go rather than to him who has been called the Great Teacher by millions of souls? To whom shall we go for guidance in the quest for abundant life and for the most effective methods of assisting others to find it than to him who is "the way, the truth, and the life"? The thread of Jesus' pedagogical method has been tangled up in the terrible skein of theology, interpretation, criticism, doubt, faith, and what-not until competent educators have feared to lay hands on that with which they were most competent to deal and with which they might have made more of a contribution to educational procedure.

Monroe's Textbook in the History of Education, 1905, and his Brief Course in the History of Education, 1907, both

(1) p. 202

omit any reference to Jesus as a teacher. (1) Duggan's Student's Text-Book in the History of Education, 1916; Davidson's History of Education, 1900; Compayre's History of Pedagogy, 1885; Regener's Geschichte der Pädagogik, 1898; Cubberley's very complete Syllabus of Lectures on the History of Education, 1904; Aspinwall's Outlines of the History of Education, 1912; Taylor's Syllabus of the History of Education, 1909; Graves's History of Education before the Middle Ages, 1909; and the same author's Student's History of Education, 1915 --- all omit completely, with two exceptions of a sentence each, any reference to Jesus as a teacher. (2) Five educational historians have, however, deigned to risk ridicule and have touched upon the subject of our thesis. After the World War and still under the stimulus of the search after what Jesus really taught Dean Graves did write a book on What did Jesus Teach? In this book a chapter is devoted to method -- yet Jesus does not yet occupy a place in educational history. Painter's History of Education, 1894, devotes four pages to "The Founder of Christianity." This author quotes from Paroz, saying, "Jesus Christ, in founding a new religion, has laid the foundations of a new education in the bosom of humanity." He also accepts Carl Schmidt when he says, "By word and deed in and with his whole life Christ is the teacher and educator of mankind." (3) Seeley in his History of Education, 1914, devotes five pages to "The Great Teacher."

(1) Horne, H.H., Jesus the Master Teacher, p. 195

(2) ibid. p. 196

(3) ibid. p. 196-8

McCormick in his History of Education, 1915, gives three pages to The Teaching of Christ. This author says that "the study of His life and work from the educational viewpoint is of great historical and practical value." (1) In Boyer's History of Education to which eleven pages are given over to "Christ" we find these words: "Jesus became the one incomparable teacher of all ages." (2) The methods of Jesus as a teacher, according to these books that deal with him, come under the heads of sympathy, adaptation to the capacity of his hearers, use of outward circumstance, expectataion only of a gradual development, insistence only upon practical and fundamental truths, use of illustration, simplicity and logic, earnestness, and insight. As all of this second series of histories, with one exception, is late, we may assume that educators, like poets, are looking again to Jesus for the inspiration of their labors. Through painstaking study the threads are gradually becoming untangled, and those of us who are un-expert in the field of criticism are beginning to feel that even we can differentiate between what Jesus probably said and what was said about him, what is fundamental and what is accretion, what is text and what is "foot-note".

In order then not to base our conclusions as to the pedagogy of Jesus on something that was put into his mouth

(1) Horne, H.H., op. cit., p. 199
 (2) ibid., p. 199

a hundred years after his death by someone who had no direct knowledge of him we must briefly review the results of the criticism of the gospels.

Chapter One

OUR APPROACH

Section 1. The Results of Modern Criticism and Their Effect on Our Study.

It has been one of the tragedies of the relation between science and religion that scientists who wrote upon religion, pro or con, were often utterly void of knowledge concerning the aim, attitude, and content of the best forms of religion. It was also true of religionists who attacked science and scientists. Religious writers believed that they were preserving the faith once delivered to the saints by hurling anathema at the powerful "Unknown". It conflicted with their faith, hence it was evil and not worthy of study.

Religion and education, being somewhat more in sympathy with each other, have not had the great conflicts that religion and science have had. Yet it is interesting to trace the relationship between these two tremendous factors in civilization seeing how religion has often led lagging education, and again how progressive education has often been held back by conservative religion. Because of the lack of knowledge and tolerance not only the people, but ideals, perish. Were it not for the natural law of resurrection civilization would devolute rather than evolute.

Although there have been no serious conflicts between these two great branches of the tree of human knowledge, woeful ignorance, one of the other, has often been shown. We are concerned in particular with the ignorance of the majority of educators in regard to the results of modern criticism and its relation to the study of the pedagogy of Jesus. For example, most educators who write upon subjects dealing with the New Testament accept any verse recorded as coming from the lips of Jesus as his ipsissima verba whether it be in the Synoptic Gospels or the Fourth Gospel. Let us see what criticism has to say.

In the beginning we are met with what is known as the Synoptic Problem. The first three gospels contain three separate lives of Jesus which are very much alike, and yet there are some strange differences which make one wonder just how the likenesses and differences came about. Was there one source from which all three drew, or two, or three, or is there any way of knowing? Canon Streeter says that "the question, therefore, of how many and of what nature were these sources, and whether it is possible for us to reconstruct them--a question of great historical as well as literary importance--forces itself upon the attention of all close readers of these gospels, and constitutes what is known to scholars as the Synoptic Problem." (1)

(1) Peake, A.S., Commentary on the Bible, article by Streeter, p. 672.

In solving the problem scholars have arrived at the following conclusions:

(1) The writers of Matthew and Luke had before them as they wrote their gospels the gospel of Mark or some document quite similar to it in outline and content. (1)

(2) Matthew and Luke had before them also as they wrote another written source or sources containing principally the sayings of Jesus -- a source which has since disappeared. This source has been called the "Logia", Double Tradition", and "Q" (from Quelle, German for source.) (2)

(3) There are some passages in Matthew which have no counterpart in either Mark or Luke and which therefore necessitate the hypothesis of either an oral or written tradition known only to Matthew.

(4) Likewise there are passages in Luke having no likenesses in either Mark or Matthew and which therefore call for the hypothesis that Luke knew of some things unknown to either Mark or Matthew.

(5) There may be other sources. (3)

(6) The date of Mark is perhaps between 63 and 70 (4), that of Matthew between 80 and 90 (5), and that of Luke also c. 80. (6)

(1) Peake, A.S., Commentary on the Bible, article by Streeter, p. 672

(2) ibid., p. 672

(3) Cf. Scott, The Ethical Teachings of Jesus, Ch. I.

(4) Peake, A.S., op. cit., p. 681, article by H.G.Wood

(5) Peake, A.S., op. cit., p. 700, article by A.J.Grieve

(6) Peake, A.S., op. cit., p. 724, article by A.J.Grieve

(7) The order of Mark which is in substance the order followed by Luke and Matthew is not chronological. The tradition of Papias (c. 120) says that "Mark, who was Peter's interpreter, wrote down accurately, though not in order, all that he recollected of what Christ had said or done. For he was not a hearer of the Lord, nor a follower of his; he followed Peter, as I have said, at a later date, and Peter adapted his instructions to practical needs, without any attempt to give the Lord's words systematically." (1) Although Moffatt (2) maintains that Papias here refers to Mark's arrangement rather than to his chronological order the opinion of scholars is that Mark's order is not chronological. (3)

(8) As a text for historical information concerning Jesus the Fourth Gospel is of small importance. Scott says, "The Fourth Gospel cannot be employed as a primary document. Authentic sayings may be incorporated in it, but we can never be sure of them." (4) In this book which probably is a product of Ephesus of the years between 90 and 110 the author gives an interpretation of Jesus colored by his own tremendous experience of him.

(1) Moffatt, James, Introduction to the Literature of the New Testament, p. 186

(2) ibid., p. 188, 189.

(3) Cf. Peake, A.S., A Critical Introduction to the New Testament, p. 108. Also Peake's Commentary, article by Wood, op. cit., p. 681.

(4) Scott, op. cit., p. 4

In order, then, to have the conclusions of our thesis based upon historical data we are forced to look rather carefully to the passages we use. We must ask ourselves: Is this passage included in all the Synoptics? If it is in only one gospel does its spirit and context permit us to believe that it may be ascribed to Jesus? What do the Biblical scholars say in regard to it? The beautiful story of Jesus and the woman at the well as told in John 4.4 ff. cannot be used in studying the pedagogy of Jesus as Dr. H. H. Horne (1) uses it, for John is not historically accurate. We must look for source material about which there are fewest doubts among scholars. This will mean that our study will be confined to the synoptic gospels. It will also be impossible for us to do much more than guess at chronological differences in Jesus' methods of teaching. For example, it has been said that Jesus began his teaching by using the Solomonic method of short sayings exemplified in the so-called Sermon on the Mount, but that he later turned to the exclusive use of the parabolic method. Now if this idea is based only on the fact that one form of teaching predominates in the early part of the gospels and the other form in the later portions we cannot accept the evidence. Fortunately besides arrangement there are other reasons for believing that perhaps the emphasis did

(1) Horne, H.H., Jesus the Master Teacher, p. 4

lay on "sayings" at the beginning of Jesus' ministry and on parables toward the close. But this is a question for a later time.

Section 2. The Qualifications of a Teacher and How Jesus Meets Them.

Having cleared the ground we are ready to begin the study of Jesus as a teacher. And first it seems necessary to see how he fits the garment of a teacher as cut out by pedagogical authorities.

As Professor Horne says (1), textbooks on teachers and teaching until recently have contained a chapter on the qualifications of the teacher. This has been replaced recently however by "self-analysis" or "efficiency-record" blanks. The use of this form of rating permits the teacher to grade himself on the qualities or lack of qualities that make for his failure or success. Some of these qualities which are listed by Strayer and Engelhardt (2) are:

A. Personal equipment

1. General appearance-----G (3)
2. Health-----M
3. Voice-----X
4. Intellectual capacity-----E

(1) op. cit., p. 184

(2) Strayer, G.D., and Engelhardt, N.L., The Classroom Teacher

(3) G stands for Good, M for Medium, X for Unknown,
E for Excellent, P for Poor, and V.P. for Very Poor.

5. Initiative and self-reliance-----E
6. Adaptability and resourcefulness-----E
7. Accuracy-----E
8. Industry-----E
9. Enthusiasm and optimism-----E
10. Integrity and sincerity-----E
11. Self-control-----E
12. Promptness-----M
13. Tact-----E
14. Sense of justice-----E

B. Social and professional equipment.

15. Academic preparation-----M
16. Professional preparation-----VP
17. Grasp of subject matter-----E
18. Understanding of children-----E
19. Interest in the life of the school-----
20. Interest in the life of the community---E
21. Ability to meet and interest patrons-----
22. Interest in lives of pupils-----E
23. Co-operation and loyalty-----E
24. Professional interest-----VP
25. Daily preparation-----E
26. Use of English-----

C. Technique of Teaching.

27. Definiteness of Aim-----E
28. Skill in habit formation-----P

- 29. Skill in stimulating thought-----E
- 30. Skill in questioning-----E
- 31. Choice of subject matter-----E
- 32. Organization of subject matter-----P
- 33. Skill in motivating work-----G
- 34. Attention to individual needs-----E

D. Results.

- 35. Attention and response to the class--E
- 36. Growth of the pupils in subject
matter-----G
- 37. General development of pupils-----G
- 38. Stimulation of the community-----E
- 39. Moral influence-----E

We see that the writer had the class-room instruction of children in mind in drawing up his list. Jesus of course was an informal teacher of adults. Nevertheless most of the tests might be applied to Jesus as a teacher and I think we should find that from an unprejudiced viewpoint he would rate "excellent" on most of them. I have attempted rather superficially to rate him according to modern standards. Of course this rating of Jesus is purely an individual matter and is only done for the sake of interest.

In a monograph on the Self-Improvement of Teachers, Professor C. E. Rugh (1), of the University of California, (1) Rugh, C.E., University High School Bulletin, No. 2, of the University of California series, March, 1919.

says that "Teaching at its best is spiritual leadership." (1)
 On this basis he continues by citing what he believes to be
 the elements of leadership or, in other words, the qualities
 of a good teacher. In simplest form they are (2):

1. Intellectual factors

- a. Originality
- b. Insight
- c. Good-judgment

2. Volitional elements

- a. Definiteness of purpose
- b. Largeness of purpose
- c. Faith in one's purpose
- d. Tenacity of purpose

3. Emotional elements

- a. Sympathy
- b. Humility
- c. Love

One would think that the author had Jesus in mind when he
 made this list, so aptly do they fit the Great Teacher.

Professor Horne says (3) that a World-Teacher such
 as Jesus has become must possess at least five essential
 qualities:

- 1. A vision that encompasses the world.
- 2. Knowledge of the heart of man.

(1) op. cit., p. 46
 (2) ibid., p. 46-57
 (3) op. cit., p. 184

3. Mastery of the subject taught.
4. Aptness in teaching.
5. A life that embodies the teaching.

These qualities which Jesus preëminently fulfills have made him the one teacher about whom it can be said that he was "a teacher come from God."

The fundamental postulate of Jesus' life was the Fatherhood of God. The corollary of this of course is the Brotherhood of Man. Not only were these postulates part of Jesus' "creed"; they were his daily practice. His vision not only encompassed the racial world (cf. especially the story of the Good Samaritan, Luke 10.30 ff.), but also the social world, for we find him associating as Dr. Brown says (1) with "Nicodemus, the well-to-do theologian; a poor blind beggar; Nathanael, a man of singular purity; with the woman of Samaria.....; Mary and Martha, generous in life; Zaccheus, the thieving, stingy, tax collector; Simon, the respectable Pharisee who gave him a dinner; the woman of the street who crept in at the end of the feast -- these and many others."

That the Master had a knowledge of what was in the heart of man is clear from many references. "He needed not that any man should tell him, for he himself knew what was in man." (2) "But he perceived their craftiness(3), "But he knowing their hypocrisy, said unto them....."(4).

(1) Encyclopedia of S.S. and Relig. Ed., Article, Christ as a Teacher by C.R. Brown, Vol. I., p. 246

(2) John 2.25

(3) Luke 20.23

(4) Mark 12.15

He was also a master of his subject. "Never man spake as this man." (1) "He taught them as one having authority and not as the scribes." (2) "And they could not answer again unto these things." (3)

To prove that he was apt in teaching is the purpose of this thesis. It is manifested in all his teaching; in the fact that he could leave such pearls of wisdom in the rough hands of fisher-folk and that their luster should be preserved so well, in the fact that he could use language with such brilliant effectiveness, in the fact that his teaching has been preserved for twenty milleniums and new truths are constantly being discovered.

That the life of Jesus embodied his teaching needs no emphasis. Although "I am the way, and the truth, and the life" (4) are probably not his words they embody the meaning of his life. He taught brotherhood, faith, love, service, hope, and always if the teaching were too "deep" for the disciples they need only to look to the life. This substantiation of teaching by living is perhaps Jesus' supreme contribution as a world teacher.

Section 3. Distribution between Teacher and Prophet

In the Synoptic Gospels of the American Revised Version the Greek word *διδάσκαλος* is translated "Teacher"

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- (1) John 7.46
 - (2) Mark 1.22
 - (3) Luke 14.6
 - (4) John 14.6

thirty-four times when referring to Jesus. The question may be asked, "Why did the people choose to designate Jesus as a teacher rather than as a preacher or a prophet?" Perhaps the reason is that Jesus came to see that the function of a prophet which is primarily to awaken people to their sins and the need of repentance is a method inferior to that of the teacher which is to plant seed-ideas and allow them to germinate gradually into beautiful characters. The difference is illustrated in the comparison of John the Baptist with Jesus. The method of the first is more catastrophic, that of the second developmental. John, of course, followed in the train of the prophets of the Old Testament. They were spokesmen for Jehovah.

"Make ye ready the way of the Lord,

Make his paths straight.

Every valley shall be filled

And every mountain and hill shall be brought low;

And the crooked shall become straight,

And the rough ways smooth;

And all flesh shall see the salvation of God."(1)

Jesus may have begun his ministry more in the spirit of the prophet but very soon he changed for the beautiful style that he became the master of. "Behold a sower went forth to sow...." (2) Instead of the raiment of camel's hair, the wild locusts and honey and the emphasis on

(1) Luke 3.4-6

(2) Matt. 13.3

fleeing from the wrath to come (1) we find a gentle, ordinary-appearing person, but one who in an unostentatious way so impressed his hearers that they "wondered at the words of grace which proceeded out of his mouth." (2)

Jesus did not follow the methods of teaching of the time as they were commonly known. The teachers of his time were the Scribes and rabbis and their subject was the Mosaic Law. (3) The task of the teacher was to interpret and apply its maxims. Thus a fantastic system of interpretation grew up. If no solution to a problem presented itself an answer was sought in an occult meaning. While moral considerations were not overlooked their application was largely petty and trifling. The great themes were the breadth of phylacteries, the washing of cups and platters, and the tithing of mint, anise, and cummin. The emphasis was on the rule rather than the impulse, in consequence of which morality became academic. Originality, fundamental morality, and the abiding presence of God were elements lost in the cobweb of ritual. In Steven's words, "the teaching of Jesus was as different from this as the temple of the skies under which he taught was different from the narrow room where the scribe taught his pupils." (4)

(1) Matt. 3.7

(2) Luke 4.22

(3) Cf. Stevens, G.B., The Teaching of Jesus, p. 34-35

(4) ibid. p. 35

Hindsdale makes the statement that Jesus invented nothing in method but that he used the old methods with perfect freedom and efficiency. "His suprising originality," says the author, "appears in his mastery of these methods, in the spirit in which he used them, and in his subject matter." (1) Kent thinks that the pedagogy of Jesus differed from that of the scribes chiefly in "the quiet note of authority that characterized all his teachings." (2) This authority was not that of dogmatism but of conviction which comes from personal experience. It combines the best of the prophets--"the divine passion and enthusiasm--with the moral purpose and didactic skill of the scribes and of their forerunners, the Hebrew sages." (3) Thus it is he fulfills what modern pedagogy expects of its best teachers.

(1) Hindsdale, E.A., Jesus as a Teacher, p. 137

(2) Kent, Charles Foster, The Life and Teachings of Jesus, p. 124

(3) ibid. p. 124

The first part of the paper discusses the importance of maintaining accurate records of all transactions. It is essential for the business to have a clear and concise record of all income and expenses. This will allow the business to track its financial performance over time and identify areas for improvement. The second part of the paper discusses the importance of maintaining accurate records of all assets and liabilities. This will allow the business to track its net worth over time and identify areas for improvement. The third part of the paper discusses the importance of maintaining accurate records of all debts and obligations. This will allow the business to track its financial obligations over time and identify areas for improvement. The fourth part of the paper discusses the importance of maintaining accurate records of all taxes and other legal obligations. This will allow the business to track its financial obligations over time and identify areas for improvement. The fifth part of the paper discusses the importance of maintaining accurate records of all other financial information. This will allow the business to track its financial performance over time and identify areas for improvement.

Chapter Two

HIS APPROACH

Before a teacher is sent out from the University of California he is required to have at least two courses in psychology, one called "Introduction" and the other "Educational Psychology." Thus we find a modern recognition of the need for a knowledge of the mind of men on the part of teachers. In this chapter we will devote a little space to Jesus' understanding of the "hearts" of his followers as a part of his unconscious pedagogy. From this we will turn to his power of adaptation, his methods of securing attitudes and making points of contact, and finally to his aims as a teacher.

Section 1. Jesus' Knowledge of Men.

"From a pedagogical standpoint," says Hinsdale, "his intuition was the first condition of his marvelous power as a teacher." (1) Jesus seemed to know men better than they knew themselves. And his knowledge always seemed to be sure and penetrating. We have quoted in another section some examples of this striking knowledge. Let us quote here a few more: "And Jesus knowing their thoughts, said, wherefore think ye evil in your hearts?" (2) "And knowing their thoughts he said unto them....." (3) "But when Jesus

(1) op. cit., p. 50

(2) Matt. 9.4

(3) Matt. 12.25

perceived their thoughts, he, answering, said unto them..."(1)
 "But he knew their thoughts" (2) "And Jesus, perceiving
 the thoughts of their hearts took a child...."(3) These
 passages could be extended to many times this number but
 these are enough to illustrate the point. He understood
 the Jewish mind and consequently could adapt his teaching
 to his audience.

Section 2. His Genius for Adaptation.

In modern pedagogy the possibilities of using adaptation is a discovery of prime importance. All minds are not alike. One cannot put a group of twelve-year-olds in a class-room, teach them all the same lesson in the same way, and have them all succeed in the same way. And particularly one cannot take minds set fast in one mould and by talking or even living change them into something different without tremendous effort. One must deal with different groups and different individuals in different manners. Jesus was an adept in handling men. As Hinsdale says, he perfectly understood the state of the national religion in its existing form, the character of the current religious teaching and the sects, parties, and factions into which the nation was divided. He exhibited equal skill and power in handling Pharisees, with their hypocrisy, ritualism, conventional piety and self-righteousness; the Sadducees

(1) Th. 5.22
 (2) Th. 6.8
 (3) Luke 9.47

with their worldliness, materialism, and rationalism; and the Herodians, those selfish and unscrupulous politicians. He was equally adept in handling the inquirer after truth, the man of troubled conscience, and he of heart-broken penance seeking forgiveness for sin." (1)

The function of the teacher, says Dr. Lange, is that of mediator--the mediator between "the heights of knowledge and the lower level of germinating thought." (2) Neander says this: "We must mention Christ's adaptation of his instruction to the capacity of his hearers as one of the peculiar features of his mode of teaching. Without such accommodation, indeed there can be no such thing as instruction." (3)

This accommodation takes two chief forms: intellectual accommodation and accommodation to feelings. Intellectual accommodation recognizes the mental limitations of the pupil and strives to meet them. It is interesting to see how Jesus guards against this danger. By selection of material, by method, by repeating lessons, varying illustrations, explaining privately, estimating capability and adapting himself to it he accommodates himself to both the casual hearer and to the disciple. Such passages as the following are significant to the experienced teacher: "With many such

(1) op. cit., p. 51

(2) Quoted by Hindsdale, op. cit., p. 124

(3) Also quoted by Hindsdale, op. cit., p. 125

parables he spake the word unto them, as they were able to hear it." (1) "All men cannot receive this saying, save they to whom it is given.....He that is able to receive it, let him receive it." (2)

Accommodation to feelings is a principle often overlooked by even the experienced pedagogist. How can the personal relations of pupil and teacher affect the impartation or reception of truth, it is asked. Abstractly of course it cannot; but concretely it often results. Hinsdale says that "the mental attitude of the pupil to the teacher is an important factor in all study, and particularly in those studies which have immediately to do with the direction of conduct or the shaping of character." (3) Jesus recognized this. How beautifully it is illustrated in the history of his contacts. Take for example the story of the man who was sick of the palsy and had to be let down through the roof by his friends. (4) "And Jesus seeing their faith saith unto the sick of the palsy, 'Son, thy sins are forgiven.'" He immediately turns to the scribes who questioned his authority with, "Which is easier, to say to the sick of the palsy 'Thy sins are forgiven'; or to say, 'Arise, and take up thy bed, and walk'?" The first is given in the spirit of fatherly love, the second in a spirit provoked by the blindness of the scribes.

(1) Mark 4.33

(2) Matt. 19. 11, 12

(3) op. cit., p. 131

(4) Matt. 9.2

Section 3. His Genius for Establishing Contacts.

The teaching of Jesus is not something from above thrust into life--an artificial appendage that has no relation to life. His teaching grew out of his contacts with life and are for the most part as natural as life itself. He does not interpret passages of the Old Testament to discover some far-fetched method for taking care of the minutæ of conduct, nor does he spin philosophical treatises on the number of angels that could dance on the point of a needle. He does deal with problems as they affect his people or his God and with the lessons to be learned from these problems. "It is only where we touch life interests," says Du Bois, "that we instruct." (1) Concerning this same point Miss Harriet Scott remarks that "the most we can do is to expand or enrich an already existent interest." (2) This is modern pedagogy; this is Jesus' method. Du Bois gives an apt illustration: "I was once asked, as a substitute, to teach a class of very frisky boys of perhaps nine to eleven years of age. The lesson was on the Golden Rule. The boys were in a state of ceaseless activity and mischief-making. It was plain that they would be utterly beyond my control if I persisted

(1) Du Bois, Patterson, The Point of Contact in Teaching, p. 5

(2) Quoted by Du Bois, ibid., p. 5

either in mere Scripture readings or with ethical abstractions. In less time than it takes to tell it, I said to myself, 'Get your point of contact; address them through their senses; get onto the plain of boys' interests'. I immediately drew an ivory foot-rule out of my pocket and asked what it was. Silence and attention were immediate. Some called it a 'ruler', some a 'measure', and one finally said it was a 'rule'. This experiential knowledge of standards, curiosity, and investigating spirit, at once became my allies. I had a threefold point of contact.(1)

Visualize now how Jesus employed this method. In one instance his disciples were confused about the Kingdom of Heaven, thinking it meant Jewish lordship in the world. They disputed among themselves as to who should be greatest. The Master seized the opportunity for teaching that service is the test of greatness. (2) When Peter asked how many times he must forgive his brother, Jesus related the story of the unforgiving servant, emphasizing the need of infinite patience. (3) The rich young ruler asks how to obtain eternal life. Jesus repeats to him the commandments. When the young man replies that he has observed all these things from his youth, Jesus suggests self-sacrifice. Then turning to his disciples Jesus uses this incident as a point of contact for his discourse on wealth. (4) From

(1) Du Bois, Patterson, op. cit., p. 51,52

(2) Mark 9.34 f.

(3) Matt. 18. 21 f.

(4) Mark 10. 17.f.

"Come, and I will make you fishers of men" (1) to "Take, eat, this is my body" (2) we find Jesus constantly establishing points of contact from which lessons may be drawn.

Section 4. His Genius for Securing Attention.

Jesus was a man that one would turn around to look at. There can be no doubt but that he had a commanding personality. Perhaps this was the chief reason for his gaining of attention. But there are also other reasons. Let us briefly state some of them.

(1) He called for attention(3) Many discourses start with "Behold", "Hearken", "Hear", "Give ear".

(2) He used the pictorial, concrete language that people like to listen to.

(3) He used the familiar to explain the unfamiliar. "New wine in old wine-skins" explained the reason why his disciples did not fast while John's disciples did.

(4) He never belabored a point. Parables follow one another in rapid order, e.g. the lost sheep, the lost coin, and the lost son.(4)

(5) He was a different kind of a teacher from what the people were used to. He spoke with authority(5) and

(1) Matt. 4.19

(2) Matt. 26.26

(3) See Horne, op. cit., p. 12 f.

(4) Luke 15.1-32

(5) Mark 1.22

not as the scribes.

(6) He was given attention because he gave attention. He was interested in people--in their physical as well as spiritual welfare, the first preparing the way for the second.

(7) He was a mystery. Was he a prophet, the Messiah, or an imposter, a destroyer of Israel's religion? Mysteries are always interesting.

(8) He claimed phenomenal power: "Son, thy sins are forgiven." (1)

(9) He uttered astounding paradoxes: Whosoever would save his life shall lose it." (2) "If any man would be first he shall be last of all..." (3) What did this man mean?

(10) Finally, the main body of his teaching was different from that to which they were accustomed. He taught the kind fatherliness of God whereas their God was a vengeful, coldly just God. He taught the brotherhood of all men whereas they believed Israel was a peculiar people, set apart, to have no dealings with Gentiles. Whether his genius for securing attention was conscious or unconscious (and I believe that it was mainly unconscious), he was a master in the art of securing and holding attention. "And he closed the book, and gave it back to the attendant, and sat down: And the eyes of all in the synagogue were fastened on him." (4)

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- (1) Mark 2.5
 - (2) Mark 8.35
 - (3) Mark 9.35
 - (4) Luke 4.20

Section 5. His Aims as a Teacher.

The chief qualification of a teacher is that he have worthy purposes or aims. Those of American teachers as they are given in textbooks of the theory of education are of a high intellectual and spiritual order. Some of them are:

1. To develop a sound body.
2. To help form a good character.
3. To refine feeling.
4. To inform and equip the intellect.
5. To make a good citizen.
6. To cultivate productive skill.
7. To make one acquainted with the tools of knowledge.
8. To relate life to its Source and Goal. (1)

The comprehensive aim of Jesus is best summed up in the words of the Fourth Gospel: "I came that they may have life and may have it abundantly." (2) According to Professor Rugh, of the University of California, this aim of Jesus--abundant life--should be the aim of all education. Thus we see the influence of Jesus on the education of our day.

But some of the aims of Jesus can be stated more specifically than the one in John even though the work of

(1) See Horne, op. cit., p. 27

(2) John 10.10

Jesus was many-sided and comprehensive. Professor Kent seems to have gotten at the heart of the matter when he summarizes the aims of Jesus in *four* statements:

1. "His primary aim," says Dr. Kent, "was to deliver men from the effects of wrong beliefs, motives, and habits of living, and to restore them to complete physical, mental, moral, and spiritual health." (1) He desired that they might "know the truth and the truth might make them free." (2)

2. Furthermore, "Jesus aimed not only to present a clear and true conception of God, but to establish a vital personal relation between him and each individual and to inspire a child-like faith that would leave no place for anxiety or uncertainty regarding the tasks and problems of life." (3)

3. Jesus aimed to give men a worthy goal for which to strive and so to train them as disciples that they might surely attain it." (4)

4. "Finally, he endeavored, by leading all men into common allegiance to the common Father, to unite them in the universal fraternity, which he described as the kingdom or reign of God, and thus to develop a perfect social order." (5)

(1) Kent, op. cit., p. 127-8

(2) John 8.32

(3) Kent, op. cit., p. 128

(4) ibid. p. 128

(5) ibid. p. 128

It was with these purposes in mind that Jesus approached men. The methods he used in trying to win men to his views constitute the third and final chapter.

Chapter Three

HIS METHODS

The greatest changes which are taking place in the field of education are in the employment of method. It used to be thought that one had only to know his subject and methods would take care of themselves. In fact that is the only requirement now in college and university teaching. This fact causes Professor Howerth to explode in this manner: "What could be more pitiable from an educational standpoint than a young 'Ph.D.' unloading before a class of freshmen, by 'the lecture method', a mass of disjecta membra, neither asking nor securing any reaction save a little reading and note taking, under the impression that he is educating?" (1)

A new point of view is receiving acceptance in educational circles. It is the point of view that makes the pupil the focal point. Method does not reside in the teacher, neither in the instruments, but in the mind of the pupil. It has been defined thus: "Method is the mind movement by which the learner identifies himself with the thought and spirit of what he studies." (2) From the study of psychology it is evident that this is the more correct view to take. The process of learning takes place within the mind of the pupil, not out in the school room,

(1) Howerth, J.W., The Theory of Education, p. 167

(2) Rugh, C.E., University of California, Lecture notes.

or by the sea, or in the teacher's mind. Still, some procedures that a teacher may employ are more effective than others in stimulating this "mind movement." In this chapter we will review some of the chief of these procedures which he who was called the Great Teacher employed.

Section 1. His Use of the Problem

The method which should be given prominent place because of its growing importance--an importance which increases as fresh light illumines educational procedure--is the method of the problem. The psychology of the procedure is somewhat like this: a concrete situation is presented which arouses interest as to its solution; the inquisitive impulse is not satisfied until the solution or sequel is found. By questions and the discussion of related topics the way of the answer is made evident. The authority of the teacher is then manifested in the giving of an acceptable solution. Here is an example: the Pharisees came to Jesus asking, "Is it lawful for a man to put away his wife?" (1) The answer is in the Socratic method of a question for a question. Jesus says, "What did Moses command you?" And they say, "Moses suffered to write a bill of divorcement and to put her away." A definite problem is now before the group. The Pharisees have reason to believe that Jesus does not accept Moses

(1) Mark 10.2 ff.

in this regard, or they would not have asked him the question. But Jesus shows his genius as a teacher by getting at the root of the problem. Moses gave this command because of hardness of heart--implying that it was a temporary solution. The real solution was found in the tradition of the Hebrew People, that which antedated Moses and even the Fathers of Israel. Adam is reported to have said, "This is now bone of my bone, and flesh of my flesh: she shall be called Woman, because she was taken out of man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." (1) "Therefore," Jesus says, "what God hath joined together let not man put asunder."

This problem like many others that Jesus faced began with a concrete situation. Let us run through the short gospel of Mark and see what problems we find. Some of them that stand out are these:

Persons

Their Problems

The scribes (1) - - - - - Who can forgive sins?

Scribes and Pharisees (2) - - The association of Jesus with publicans and sinners.

"Scribes of the Pharisees (3) - Why the disciples did not fast.

Pharisees (4) - - - - - Sabbath observance.

(1) Gen. 2.23-24

(2) Mark 2.7

(3) 2.16

(4) 2.18

(5) 2.24

- The scribes (1)- - - - - How Jesus cast out demons.
- His fellow townsmen (2)- - - - -The sources of Jesus' power.
- The scribes and Pharisees(3) - -Why the disciples did not
observe the traditions.
- The Pharisees(4)- - - - - They wanted a sign.
- Peter, James, and John(5)- - - -The coming of Elijah.
- The disciples(6)- - - - - "Who is the greatest?"
- John and others(7)- - - - - Tolerance of other workers.
- The Pharisees(8)- - - - - Divorce
- The rich young ruler(9)- - - - -Inheriting eternal life
- James and John(10)- - - - - Sitting on his right and
left hand.
- Chief priests, scribes,
and elders(11)- - - - - The authority of Jesus
- Pharisees and Herodians(12)- - -The tribute to Caesar
- Sadducees(13)- - - - -The resurrection
- A scribe(14)- - - - - The first commandment
- Peter, James, John, and Andrew(15)"When shall these things be?"
- Some at Simon's dinner(16)- - - The waste of ointment
- The high priest(17)- - - - -Whether Jesus claimed to
be the Christ.

(1) Mark 3.22	(10) Mark 10.37
(2) 6.2,3	(11) 11.28
(3) 7.5	(12) 12.14
(4) 8.11	(13) 12.23
(5) 9.11	(14) 12.29
(6) 9.34	(15) 13.4
(7) 9.38	(16) 14.4
(8) 10.2	(17) 14.61
(9) 10.17	

Graves is led to say that "like all great teachers Jesus felt that real thinking begins with a problem." (1) When a question arose he would answer it and add a moral principle. Peter asked him (2), "Lord how oft shall my brother sin against me, and I forgive him? until seven times?" Jesus saith unto him, 'I say not unto thee until seven times; but until seventy times seven.'" Then to impress the lesson upon Peter Jesus told him an illustrative story about a king who made a reckoning with his servants. One servant owed him ten million dollars! (3) But on petitioning the king for time the servant was released from the debt through compassion of his lord. However this servant went to another servant who owed him seventeen dollars and cast him into prison when he could not pay. When the king learned this he was very angry and made the first servant pay every cent he owed. "So shall also my heavenly Father do unto you, if ye forgive not every one his brother from your hearts."

The Teacher always seemed to be able to relate facts and questions and incidents to the moral realm. His sense of the Fatherhood of God was so central in his life that all things were seen in the light of this great assumption. Yet he never seemed to thrust himself in where he was not wanted. A question would often raise

(1) What did Jesus Teach? p. 51

(2) Matt. 18.21 ff.

(3) Notice Jesus' use of exaggeration. See also 'eye of the needle' and "the camel, the beam in the eye, "swallowing a camel", etc.

he problem. And questions were important in the pedagogy of Jesus. Horne is led to say that here in the matter of questioning "we are near the heart of the teaching methods of Jesus." (1) The relation of questions to problems as Dewey sees it is this: "The primary position of problems with reference to stimulating and guiding thought--the problem fixing the beginning of reflective inquiry and solution its end--accounts for the prominent place occupied by the asking of questions..." (2) Questions may either be asked by the pupil or other inquirer, or by the teacher. We have cited the example of a disciple's question and the problem it raised.

But Jesus also made good use of hostile inquiries. The attention they aroused gave the Master opportunity for teaching many valuable lessons. We might cite a number of instances resulting from Jesus' disregard for formal observances and ceremonial that would illustrate this point. We might cite the puzzle propounded to Jesus by the Sadducees concerning the woman who had married seven times. (3) The example most often quoted is the question asked by the Pharisees and Herodians concerning tribute money (4), "Is it lawful to give tribute unto Caesar or not?" Notice how Jesus asks for a coin--he is always concrete. Whose is this image and superscription?" he asks. And

1) op. cit., p. 45

2) Cyclopedia of Ed., Vol. 5, p.47

3) Mark 12.19 ff.

4) Mark 12.13 ff.

they said unto him, "Caesar's". And Jesus said unto them, "Render unto Caesar the things that are Caesar's and unto God the things that are God's."

Finally, Jesus asked some questions himself that brought problems to light. Consider for example the man who came to him with a withered hand.(1) The Pharisees were watching to see whether he would heal on the Sabbath. Here is a concrete situation and a problem. Jesus says to the man, "Stand forth." He wants him to be in full light. The Pharisees must not soon forget this lesson. Then when the stage is all set he said to the Pharisees, "Is it lawful on the sabbath to do good, or to do harm, to save a life or to kill?" No one spoke, so after he had looked on them with anger he said to the man of the withered arm, "Stretch forth thy hand." And it was restored. No wonder people said, "We never saw it on this fashion." (2)

Section 2. His Use of the Principle of Affirmation.

Jesus was not only a great teacher; but like all great teachers he was a great psychologist, not of course in a technical sense but in the matter of understanding human nature, which is far more important than knowing the name of every phase of mind activity. This insight is illustrated no better than in the matter of substituting

(1) Mark 3.1
(2) Mark 2.12

a positive for a negative teaching. Confucius says, "Do not do unto others what you would not have them do unto you." Jesus says, "All things whatsoever ye would that men should do to you, do ye even so to them." (1) The law said, "Thou shalt not kill, thou shalt not steal, thou shalt not commit adultery." Jesus said, "Overcome evil with good; love God; love men." Commandments which hold up an evil before the mind and say "Thou shalt not" immediately create a desire to participate in that evil. Jesus avoided this as much as possible. "Consciously or unconsciously," as Mr. Ellis says, "Jesus found the pedagogical principle that to be good or do good, one must think of the good rather than the exclusion of evil." (2)

Section 3. His Humor.

The thin, sad, ascetic pictures of Jesus are giving way to the sturdy and happy point of view. No man can hold spell-bound such audiences as Jesus did and not be a vigorous character. One of the marks of this healthful body and soul was the Master's humor. All great teachers have been men of humor. How could they have stayed in the profession otherwise! Through his humor Jesus got close to his people. Imagine the effect on his audience of that humorous use of hyperbole when he charges that the scribes "strain out a gnat and swallow a camel." (3) It is not

(1) Matt. 7.12

(2) Ellis, P.S., article, the Pedagogy of Jesus, in Pedagogical Seminary, 1902, vol. 9, p. 446.

(3) Matt. 23.24

a boisterous humor but the quiet kind that runs deep. Consider the example in his reply to those who said that "in the name of Beelzebub, the ruler of the demons, he was casting out demons"; that, "if Satan is divided against himself how shall his kingdom stand: if I am casting out demons with the help of Beelzebub, with whose help do your sons cast them out? Therefore shall they be your judges."⁽¹⁾ Consider also that man who would add a cubit to his stature.⁽²⁾ Someone has said, "He who was able to describe with such charm the soliloquy of a rich fool, and could sketch with such irony the sly rascal of a householder, has painted the picture of a cross friend disturbed from his sleep, with the children in bed; and the accompanying story of the old woman who filled the ears of the unjust judge and scratched his face, has indeed not forgotten how to laugh."

Section 4. His Irony.

"Rarely Jesus used irony and satire," says Kent,⁽³⁾ yet at the moment when he thought it would be most effective he had no compulsion against its use. In moral pedagogy the careful employment of this "sword of the spirit" can be most effective. A footnote to Bousset's comment on Luke 22:25 reads: "another instance of irony in the sayings of Jesus."⁽⁴⁾ The irony is evident when one reads the passage: "And there arose also a contention among them which of them

(1) Matt. 12. 24-27

(2) Matt. 6.27

(3) Life and Teachings, op. cit., p. 133

(4) Bousset, W., Jesus, p. 153

was accounted to be greatest. And he said unto them, "The kings of the Gentiles have lordship over them; and they that have authority over them are called Benefactors. But ye shall not be so." (1) Another excellent illustration of irony is Luke 15.7 when he refers to the Pharisees as those "righteous persons who need no repentance."

Section 5. His Use of Apperception.

Apperception has been defined from an educational standpoint as "a bond between the new and the old," (2) the linking of a bit of new truth with something old and familiar. This pedagogical principle enunciated by Herbart has been found to be one of extreme significance. Dr. Butter says that it is one of "two psychological doctrines of the greatest importance for all teaching." (3) We find it illustrated again and again in Jesus' teaching. Take those passages which begin with, "But I say unto you." (4) The Mosaic law had said, "Thou shalt not kill." All the people knew this commandment. Jesus accepted it, but added to it, completed it, "fulfilled" it. (5) To all the experiences with regard to murder that were in the minds of his hearers Jesus added the new thought of the sinfulness of anger. Not only those who kill are in danger of the judgment, but every one who is angry with his bro-

(1) Luke 22. 24-26

(2) Harpe, op. cit., p. 111

(3) Butter, N.M., Meaning of Education, p. 81, 82

(4) Matt. 5.22 ff.

(5) Matt. 5.17

ther. Thus we see that as Hinsdale expresses it, " a new idea or truth is set like a scion in the stock of an old idea or truth."(1)

One of the best examples of this principle according to Graves (2) is the teaching concerning Sabbath observance. This custom was old in Israel. The law contained many references to it. (3) The scribes had largely gotten away from the fundamental meaning of the institution, dwelling on points of detail that were unrelated to life. When the disciples of Jesus were hungry they plucked corn on the Sabbath and ate it, Jesus defending their actions.(4) He knew that he was right yet because they were blind to the spiritual aspect of the problem he cited an instance where one of their own heroes did a thing equally bad in the sight of religious law. Then in this setting he uttered his profound teaching that "The sabbath was made for man, and not man for the sabbath."

We also find him building upon the old in the matter of sacrifice. A scribe quotes him as quoting the Old Testament to the effect that "to love him (God) with all the heart and with all the understanding, and with all the strength is much more than whole burnt offerings and sacrifices."(5) The Jews thought that they were honoring

(1) Jesus as a Teacher, op. cit., p. 126

(2) What did Jesus Teach, op. cit., p. 61

(3) See Exodus 20.8 f.; 23.12; 31.12 f.; 34.21; 35.1 ff.;
Deut. 5.12 ff.

(4) Mark 2.23 ff..Also Matt.12.1 ff.

(5) Mark 12.33

God by burning lambs and doves, but Jesus says in effect, "That is all right; you worship God by showing that you think about him enough to sacrifice something to him; but why not express our love through communion with him, by leading a God-like life, by thinking of our brother as we do of ourselves. This is true religion and undefiled."

We see the principle at work again in the example of the clean and the unclean. We all know of the Jewish repulsion to swine's flesh. Jesus of course realized this but he saw how foolish it was; he saw that that which really defiles a man are those things--spoken or done--which are indications of a foul spirit within. "That which proceedeth out of the man, that defileth the man."(1)

One could cite many illustrations of his use of the principle of apperception. I will mention only a few others. One must not only keep his oath but also his word. (2) Love not only your friends--the publicans do that--but your enemies too.(3) It was for the hardness of their hearts that Moses permitted divorcement whereas Jesus says that divorcement is adultery.(4)

Graves sums up this pedagogical device which Jesus used by saying: "This enrichment, and at times even modification, of the traditional Law is a distinctive feature of Jesus' method. While he based much of his teaching

(1) Mark 7.20
 (2) Matt. 5.33
 (3) Matt. 5.38
 (4) Mark 10.2 ff.

upon the current principles he was never satisfied merely with the authority of the past. With him the new was of even more importance than the old. He emphasized the inner meaning of the observances and commands of Judaism, and insisted upon a more complete revelation of the love of God."(1)

Section 6. His Discourses.

As we have said before Jesus was essentially a teacher and not a preacher. He spoke occasionally and conversationally, rather than formally and systematically. We would agree with Shailer Matthews that "Jesus at some time set forth in orderly fashion his position on certain points of Jewish ethics and that gradually other sayings of his were nucleated about this material into what appears now as a considerable discourse."(2) (i.e. the Sermon on the Mount). This setting forth in orderly fashion of the Master's thought on certain things without special provocation is what is meant by his discourses.

The largest one of course in the Synoptics is the so-called Sermon on the Mount. Scholars are agreed that what here forms one long discourse is rather a collection of more or less unrelated short discourses and sayings. Principal Grieve says, "....the Sermon is a collection of material, not a discourse spoken in one place at one time."(3)

(1) op. cit., p. 64

(2) Monroe, Cyclopedia of Ed., Vol. 4, p.447

(3) Commentary on the Bible, op. cit., p. 704

Beside this there are however a few discourses which show that Jesus used this method in teaching. For example after the parable of the Sower or the Soils his disciples asked that he explain what he meant and we find Matthew devoting a paragraph to this discourse.(1) Three times in Matthew Jesus discusses his approaching death with his disciples. In the sixteenth chapter the discourse on his death is the occasion of teaching concerning the value of suffering: "if any man would come after me let him deny himself, and take up his cross, and follow me."(2) One of the largest of these discourses is that commissioning the Seventy.(3) Another concerns prayer. "Lord, teach us to pray," the disciples said. "And he said unto them, When ye pray...."(4) We come to the conclusion then that this method was employed largely with those close to Jesus, and that when teaching others he resorted to didactic discourse or parables.

Section 7. His Use of Language (5)

Much of the effectiveness of the methods of Jesus depends upon his striking use of the vehicle of thought.

(1) Matt. 13.36 ff.

(2) Matt. 16.24

(3) Luke 10.1 ff.

(4) Luke 11.1 ff.

(5) See the splendid new book, The Poetry of Our Lord, by C.F. Burney, Oxford, 1925

Kent says, "By these artistic methods Jesus not only appealed to the aesthetic sense of his hearers, but also imparted to his teachings a marvelous clarity and impressiveness." (1) I do not speak so much of his poetry as of his imagery. Professor Kent has pointed out however that enough of the style of Jesus' teaching has been preserved to indicate that he "almost universally employed the balanced parallelism of Hebrew poetry." (2) For example he said:

"Nothing is hidden, except to be disclosed,
And nothing is concealed but that it shall give light." (3)

Another form of poetry is the introverted parallelism. In this type the first and fourth lines are closely related, while the second and third lines are parallel and supplement the other two. This is familiarly expressed in the lines:

"Take my yoke upon you and learn of me,
For I am meek and lowly in heart,
And you shall find rest for your souls;
For my yoke is useful and my burden light." (4)

This parallelism can also be traced to stanzas. It is well shown in the story of the house built upon the rock. The verses that describe the one built upon the sand follow closely the structure of those in the preceding stanza.

Before we come directly to his imagery there are two other forms of speech which I would like to mention and

(1) Life and Teachings of Jesus, op. cit., p. 130

(2) ibid. p. 130

(3) Matt. 10.26

(4) Matt. 11.29

which added tremendously to his power. The first is the pithy, sententious sayings, that dot the pages of the Gospels. Illustrations of these are: "With what measure ye mete, it shall be measured unto you." (1) "Many that are first shall be last; and the last first." (2) "He that humbleth himself shall be exalted." (3) "Many are called but few chosen." Stevens points out that "such sayings may be called the 'wisdom' of Jesus; they represent the perfection of that mode of teaching which is illustrated in the sapiential books of the Old Testament." (5)

The other form that I would speak of is the paradox. This type is closely related to the aforementioned pithy saying. Often they are the same statement. They strike the ear and arrest the attention. "Whosoever would save his life shall lose it." (6) "The first shall be last; and the last first." (7) "He that findeth his life shall lose it." (8) etc. The power of these utterances lies in the contrast that is discovered in the two meanings of the words which are used. Horne is of the opinion that "there is no phase of the method used by Jesus as a teacher that more clearly shows its esthetic quality than this of contrast." (9)

Turning now to his imagery I can do no more than cite examples. They are so sparkling, so varied, so charming that they have become a part of the every day speech of the world.

(1) Mark 4.24

(2) Mark 10.31

(3) Luke 14.11

(4) Matt. 21.14

(6) Mark 8.35

(7) Mark 10.31

(8) Matt. 10.39

(9) op. cit., p. 119

(5) op. cit., p. 38

1. Beatitude. "Blessed are the pure in heart for they shall see God." (1)

2. Simile. "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not." (2)

3. Metaphor. "The lamp of the body is the eye." (3)

4. Synecdoche. (Webster defines this as a figure by which a part is put for the whole or the whole for the part.) "Give us this day our daily bread" (i.e. food) (4)

5. Metonymy (This is defined as a figure naming a thing by one of its attributes.) "I must preach the good tidings of the kingdom of God to the other cities also." (i.e. to their inhabitants) (5)

6. Personification. "Consider the lilies of the field, how they grow; they toil not, neither do they spin." (6)

7. Apostrophe. "Woe unto thee Chorazin! Woe unto thee Bethsaida!" (7)

8. Hyperbole. "Ye blind guides, that strain out the gnat and swallow the camel!" (8)

These are only some of the methods that Jesus used to make his speaking effective. Without this beauty the new Testament would not be read, in fact it probably would never have been written, for dry religious

(1) Matt. 5.8
(2) Matt. 23.27
(3) Matt. 6.22
(4) Matt. 6.11

(5) Luke 4.43
(6) Matt. 6.28
(7) Matt. 11.21 Although some scholars believe this a later addition there is no unanimity.
(8) Matt. 23.24

teaching is not apt to be remembered. There is one final method that Jesus used in his teaching closely related to the above and that is the parable. With a discussion of this we close the paper.

Section 8. His Use of the Parable.

The great story-teller--do I speak of Jesus or of Lincoln? How often these two great emancipators have been compared and with what striking results. Not the least of their similarities lies in the fact that they were most interesting tellers of tales. Stevens asserts that "of all the methods of teaching which Jesus employed the parable is the most characteristic and striking." (1).

Kent defines the parable as "a narrative drawn from nature or common experience to suggest or illustrate a moral or religious truth." (2) He goes on to say that "the rabbis had long employed this effective type of teaching, but there is a simplicity and naturalness in Jesus' parables which is largely lacking in those which have come down from the Jewish teachers. He also opened wide the great storehouse of nature and drew from it those suggestive parables which remain for all time our best guides to the vivifying thoughts in the mind of the Master." (3)

"'A primrose by a river's brim' was not to him, as it was

(1) op. cit., p. 39
 (2) op. cit., p. 132
 (3) ibid. p. 132

to Peter Bell, nothing but a yellow primrose; but rather like the 'flower in the crannied wall' which really to know was to know what God and what man are."(1)

Subtracting parallel instances the word "parable" occurs thirty times in the synoptists. In Mark one-fourth of all Jesus' words are parabolic and one-half of all Jesus said in Luke from his first public appearance to his arrest is also of this type. Thus we see what an important place the parable played in Jesus' teaching.

Professor Kent(2) has pointed out that Mark's statement that the aim of the parable was to conceal rather than to reveal is misleading and is based on a wrong application of Isaiah's words: "Hear ye indeed, but understand not; and see ye indeed, but perceive not." etc.(3) In fact the use of parables was just the opposite. They allowed Jesus to present abstract truth in concrete form, they permitted clearness of thought, they seized the popular imagination. As Scott says, the use of the parabolic method also proves that the object of Jesus was not to frame laws but to assert vital principles. It is impossible to extract formal rules of conduct from them. (4) Hall however calls our attention to the fact that the parabolic method may obscure or enlighten. One train of thought is obvious--the other is in need of more or less "rebus-wise"

(1) Hall, G.F., Jesus the Christ in the Light of Psychology, p. 520

(2) op. cit., p. 131

(3) Is. 6.9, 10

(4) Scott, E.F., Ethical Teaching of Jesus, p. 18.

interpretation. There is a challenge to the hearer to find a higher meaning. And so in a sense, the Psychologist points out, parables are "Einet tests of spiritual insight-- as to see a joke is a test of humor. To see only the literal meaning suggests the naiveté of childhood. (1)

The figures are for the most part drawn from the simple peasant life of Palestine. Dealing with the home and with nature their themes are of universal interest.

Hall says that the parables naturally fall into four groups: 1. simple comparisons whereby one statement is made more objective by another; 2. narratives or storiettes not unlike fables; 3. illustrative narratives; and 4. those peculiar to John. We are interested of course in the first three groups as being more precise representations of Jesus' teaching method.

Let us give examples from Hall's (following Jülicher) classification as that which is most complete:

A. Comparison parables.

1. When the fig tree puts forth tender shoots summer is nigh; when calamities occur the Kingdom is at hand. (2)

2. The servant is not thanked for things done which are commanded. So also the disciples are unprofitable when they do only commanded tasks. (3)

(1) Hall, op. cit., p. 522

(2) Matt. 24.32 ff.; Mark 12.24 ff.; Luke 21.29 ff.

(3) Luke 17.7-10

3. Whereunto shall I liken the men of this generation? They are likened unto children who sit in the market place. (1)

4. A son asks for a loaf and is given a stone; the Heavenly Father will surely give the Holy Spirit to them that ask. (2)

5. A disciple is not above his teacher. If they have called the master of the house Beelzebub how much more them of his household! (3)

The teaching method is very evident here. Something old, familiar, and common is likened to that which is new, unfamiliar, and uncommon. Ordinary things on the earth are made to illustrate aspects of that which was new to the people, that which was closest to the heart of Jesus--his conception of the kingdom of God. Hall finds twenty-eight of these comparison parables in the Synoptics.

B. True parables.

Some of these are:

1. The house on the rock or sand. (4)
2. The neighbor importuned arises and gives food. (5)
3. The widow and the unjust judge. (6)
4. The ungrateful and the two debtors. (7)
5. The lost sheep and penny. (8)
6. The prodigal son. (9)

(1) Luke 7.31-35; Matt. 11.16-19	(5) Luke 11.5-10
(2) Matt. 7.9-11; Luke 11.11-13	(6) Luke 18.1-8
(3) Matt. 10.24 ff; Luke 6.40 ff.	(7) Luke 8.36-50
(4) Matt. 7.24-27; Luke 6.41-49	(8) Matt. 18.10-14; Luke 15.1-10
	(9) Luke 15.11-32

A simple examination of the first of these shows the marvelous effectiveness of this method of teaching. In Hall's words "willed action carried on to the point of habituation is the rock. It is character--made as the result of precept. It is knowledge put into the form of will and deeds. ...Wind, flood and rain are trials; and storm and stress and sand are good impulses and resolutions not petrified into character."(1)

C. Illustrative narratives.

This final type does not consist of parables in the strict sense of the word "because the story does not run in another domain but the incident is rather an example illustrating a general principle."(2) Illustrations of this type are:

1. The good Samaritan.(3)
2. The Pharisee and the publican.(4)
3. The foolish rich man. (5)
4. The rich man and poor Lazarus.(6)

Perhaps the story of the good Samaritan is a true story. Some believe so. At any rate, like the good illustration a minister may use, it illustrated the point that Jesus wanted to make, i.e. love God and your neighbor and you shall have life eternal. Down through the ages this story has been repeated, always bearing its fruit where the soil was good.

(1) op. cit., p. 550

(2) ibid., p. 519

(3) Luke 10.25-37

(4) Luke 18.9-14

(5) Luke 12.13-21

(6) Luke 16.19-31

In modern times we see one of the effects of Jesus on education by counting the number of books of stories for the children's hour, sermon-stories for children and other material of this nature. Pedagogical experts are getting away from methods which involve effort alone on the part of the child. Neither are they relying entirely on interest through stories and projects. But the aim is effort through interest. And this interest is being aroused by various means, one of which is the moral story that Jesus raised to such fame.

Section 9. Summary.

I think we can see in the analysis presented that as Du Bois puts it: "Jesus was the model toward which in its final analysis the sanest modern education is tending. The farther scientific pedagogy probes its problems, the more nearly do its conclusions find their prototypes in the principles and methods of the Great Teacher.(1) "The New Education and Christianity are one in aim and meaning," says Du Bois. "'Seek ye first the Kingdom of God' was Froebel's motto. It makes for character, it means to save, to economize, the whole man, to utilize every atom of his potentiality."(2) Professor Kent agrees with Du Bois when he says, "The principles which he employed are the shibboleths of modern pedagogy."(3) They are still, however, more or less ideal shibboleths. Few have had

(1) DuBois, The Natural Way, p. 17

(2) ibid., p. 38

(3) op.cit., p. 125

the hold on pedagogical principles that Jesus had. With more intense study of him perhaps more may arrive. Still, a good deal of it cannot be acquired by study. It is a part of life.

Mr. Ellis has summed up the contributions of Jesus to Education with which I close:(1)

1. Life has purpose.

2. The intellectual world moves according to evolution. "First the blade...."

3. A catholic view-point.

4. An emphasis on principles and not laws.

5. An emphasis on attitude and ideals--not on philosophy.

6. Positiveness.

7. Concreteness

8. Self-activity.

Jesus may yet be given his rightful place alongside of Froebel, Pestalozzi, and Rousseau as an authority on the art of pedagogy.

(1) Ellis, G.H., Pedagogical Seminary, op. cit., p. 456

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